

anarchist **freedom** weekly

5p

SEPTEMBER 16 1972 Vol 33 No 3

BLACK SEPTEMBER

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These events are not now spoken of as being committed by terrorists, by murderers, or by assassins. They were the action of **successful** terrorists, **successful** murderers, **successful** assassins, they, or rather, their legitimate successors are the present government of Israel. True, the Haganah, the Irgun Zvai Leumi, the Stern Gang, who were the Jewish underground movements

against the British had, as ever, sufficient motivation. The omnipresent six million Jews exterminated in Europe, followed by the British denial of access to Palestine—with the tragedy of a further 800 dead in the *Struma* (a Jewish refugee ship turned back to Hitler Europe)—plus a Foreign Secretary in the British Labour Government who was anti-Semitic in policy if not in theory, they had their reasons for terror.

The Arab terrorists, murderers and assassins have equal scores to pay off with an equally bloody record. 'Success has many fathers: but defeat is an orphan.' The Arabs, defeated singly and in momentary unity, betrayed by their wealth-divided rulers and their shaky alliances, have little to look forward to and such suicidal forays as that at Munich attract little understanding. . . . * * *

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It is the same Mr. King, who, a year ago, got 56 of his members blacklisted and two members sacked. This was reported in **FREEDOM** at the time. Mr. King's only left-wing qualification seems to be that he spends his holidays behind the Iron Curtain; so far as his members are concerned he's a bit of a washout.

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Last week, the union committee, after a year-long witch-hunt, decided to abandon its efforts to expel Bamford for having called the sit-in at Arrow. This climbdown followed the revelation that tape recordings exist which show that Hilton had behaved improperly, and an active campaign by Manchester anarchists to halt the union witch-hunt backed up with a petition from Bam-

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This case offers more evidence of the need for union-backed shop stewards. The attitude of his union secretary, Mr. Ivey, was predictable, he did nothing, but in an interview with a reporter from the *Rochdale Alternative Paper*, even criticised Khan attacking 'these people who come over to this country to cause trouble'.* Evidence also exists that Khan and his fellow strikers are now blacklisted at mills in the Courtaulds Group.

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Last year the TUC operating with the Conciliation Relations Act. TUC initiate industrial Bill. On the day they called a one-day strike were saved when the released from Pentonville.

The papers have to 'left' versus 'right' progress. The removal of secretary of the Department of the Union, was called a 'left' for the 'left'. Mr. P. calling his removal a 'lurch to the right' and a 'lurch to the left' it is unusual for a member of the General Council to retire from old age—by Joe King, of the Union, is hardly a victory. Joe King, readers opposing a campaign of shop stewards in his area.

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After having retreated from total but partial Industrial Relations Act, Congress voted against it. They rejected the Act of Engineering Workers' Union, the defend themselves by Industrial Relations Act speaking against that they had to do and our members a 'their enemies'. Unions will not be registered before the NIRC is with an 'unfair industrial

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The number of people employed in textiles has dropped from 300,000 in 1951 to 90,000 this year. All Mr. King has done in face of this dilemma is to conduct a wild goose chase to London to try to get the Government to introduce more restrictions on textile imports, to beg the kind of severance pay the dockers are getting for redundant mill workers.

In view of all this it is hardly surprising that Arnold Belfield, secretary of NUTAW's Rochdale districts, could say in his half-yearly report that 'If mills do close it will not be because of the textile unions asking for too much in respect of wage advances, . . .'

Not only are the textile unions useless when it comes to combating mill closures, and getting decent pay and conditions for their members, but some of the leaders like King have attacked some of their more active members. Last week came news that the president of NUTAW had contacted Courtaulds to report one of their workers who had written a letter complaining about his firm, to the *Oldham Chronicle*, using initials. The same official asked the boss of an Oldham mill to sack one of their workers for selling copies of the pamphlet 'The Arrow Mills Sit-In'. Luckily, the mill owner was a better bloke than the union official and he refused to act against the worker.

SHOP STEWARDS' ISSUE PUT ON ICE

The NUTAW officials once again put off making a definite decision on the demand for shop stewards in textiles at the last half-yearly meeting of the Oldham and Rochdale districts. The matter has been in their hands for over a year.

At one of the same meetings, Albert Hilton, President of the Rochdale districts of NUTAW, did however threaten a libel action against two members, Zafar Khan and Brian Bamford, for their part in producing the pamphlet 'The Arrow Mill Sit-In—a case for shop stewards in textiles'.

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ARROW MILL GET POLICE GUARD

The campaign to get shop stewards in the mills continues; a series of leaflets having been distributed in Urdu and English at the local mills recently. The unions for their part have attacked the campaign as being anarchist-inspired and claim the anarchists want to take over the unions.

The shop stewards' campaign got a bit of a boost last month when the Pakistani winders on night shift at Arrow struck in support of their spokesman Jawid Khan, who'd been victimised by the management. Those who continued the strike were sacked, but the matter

has been well publicised locally.

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National Insurance Numbers were included in the document.

In August, Arrow Mill was so worried by the situation locally that they mounted a police guard at the mill and put up notices at all entrances threatening trespassers with prosecution. Fears of further strike action by the Pakistanis and the leaflet campaign by local anarchists made the management panic.

TRADE UNIONIST.

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Persecution in Uruguay

THE COMUNIDAD DEL SUR, a libertarian co-operative in Montevideo which has in the past three years of its sixteen-years' life suffered repeated searches and arrests by police and military (see *FREEDOM*, 20.5.72), is still suffering from the latest visitation. A comrade who sent the community a donation following the earlier report, received a letter dated August 8 telling of a raid on July 12, in which all the comrades present were arrested except five women. Those taken away were

kept for five days, blindfolded and hands tied behind their backs, in a dirty cell in a military barracks. Some of these were released after 12 days, others after 20 days. But at the date of the letter two remained who were being handed over to 'military justice'.

Given the prevailing political and economic crisis, the community feels little hope of an alleviation of the repression and anticipates an increase in the totalitarian elements. The letter

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Congress also demanded that old age pensioners get an immediate increase to give single pensioners £10 a week and couples £16 a week. A national lobby of Parliament is to be organised by the General Council in support of this demand.

They also passed a resolution calling on all its members to join in a campaign against the Government's Housing Finance Act.

What do all these resolutions add up to?

The *Financial Times* said, 'The most one can hope is that they will be drawn up in sufficiently general terms to allow TUC leaders a reasonably free hand in translating them into action.'

Even before this week's resolution on the Industrial Relations Act, unions had appeared at Industrial Tribunals and the Industrial Relations Court. The T&GWU has also paid its contempt of court fine. The Act did not prevent the

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This case offers more evidence of the need for union-backed shop stewards. The attitude of his union secretary, Mr. Ivey, was predictable, he did nothing, but in an interview with a reporter from the *Rochdale Alternative Paper*, even criticised Khan attacking 'these people who come over to this country to cause trouble'.* Evidence also exists that Khan and his fellow strikers are now blacklisted at mills in the Courtaulds Group.

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Last year the TUC voted against co-operating with the Government's Industrial Relations Act. At no time did the TUC initiate industrial action against the Bill. On the one occasion when they called a one-day general strike they were saved when the five dockers were released from Pentonville.

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The papers have tried to build up a 'left' versus 'right' picture of the Congress. The removal of Jack Peel, general secretary of the Dyers and Bleachers Union, was called a 'significant victory' for the 'left'. Mr. Peel added his bit by calling his removal a 'political witch-hunt' and a 'lurch to the left'. Certainly it is unusual for a member to be voted off the General Council—they usually retire from old age—but his replacement by Joe King, of the Textile Workers Union, is hardly a victory for the 'left'. Joe King, readers will remember, is opposing a campaign to have elected shop stewards in his union.

It is hypocrisy for the 'right wing' union leaders to attack those who voted for Jack Peel's removal because they did the same to Will Paynter, then general secretary of the mineworkers. He was removed because he was a Communist.

RETREATED

After having retreated from its position of total but passive resistance to the Industrial Relations Act, this year's Congress voted against outright opposition. They rejected the Amalgamated Union of Engineering Workers' resolution, backed by the Transport and General Workers' Union, that unions do not defend themselves before the National Industrial Relations Court. Those speaking against the resolution said that they had to defend 'themselves and our members against attacks from their enemies'. Unions, although they will not be registered, can now appear before the NIRC if they are charged with an 'unfair industrial practice'.

Unions that have registered under the Act were suspended. Most of them pleaded that they needed to register in

order to gain a special closed shop agreement. Without this some of these unions would not survive. As it is they will now lose the protection of the Bridlington inter-union anti-poaching rules. Now with the Act to protect them, these unions' leaders are safe in their soft jobs for life.

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ACT OURSELVES

In his opening speech, Mr. Smith, the Congress chairman, said that they did not want to be a government. This implied that they would leave it to the Government to govern and that they did not want to challenge that power and authority. But in order to turn these resolutions into a reality, the Government's power has to be challenged. It is no good calling for higher old age pensions, we have to act ourselves. On the resolution calling for 400,000 new houses a year, workers have to say that they will build houses and will not work on office blocks.

In effect none of the resolutions passed really challenges the profit motive system. The capitalist system of exploitation is taken for granted. The trade union leaders only see themselves operating within the system, wringing out a little more for their members, but never going against the state and the capitalist system it sustains. They are firmly committed to making the system work. They are setting up a conciliation board with the employers in order to avoid a collision course with the Government. The miners' strike and the jailing of the dockers has hastened this collaboration. They want to avoid these confrontations in the future.

But workers could organise themselves and take industrial action to secure the demands of the resolutions. The working class does have the power if it has the mind to use it.

P.T.

Brilliant and Bad

LA HORA DE LOS HORNOS (The Hour of the Furnaces), **OS FUZIS** (The Guns), showing at The Other Cinema, Collegiate Theatre, Gordon Street, Euston Road, from September 8.

IT WAS WITH trepidation, as a middle-class dropout, that I went to the press preview of these two revolutionary films at that well-known proletarian citadel, The Institute of Contemporary Arts, in the Mall, near the Admiralty and within

sight of Buckingham Palace.

Furnaces is a gigantic documentary about the history of Argentina from 1945 to, roughly, the present day. Beginning at 10.30, or thereabouts, it continued till after midday. Then there was a break for *siesta*. Resuming at 2.30 it continued till 5.30, or nearly, which, for me, is a record. I doubt if I have ever watched a longer film. Nevertheless it held me. It was a brilliant film—and

Belated Satire

OEDIPUS IN DISNEYLAND by Hercules Molloy (Paranoid Press, San Francisco, no price given).

THIS BEAUTIFULLY printed and illustrated book seems to follow on from G. Legman's *Love and Death*, and similar books by various writers who have analysed popular literature in Freudian ways in order to find the (generally perverted) sexual impulses behind the creation of such revered figures as Superman, Batman, Noddy or the heroes and heroines of the Arthur Ransome stories.

Oedipus in Disneyland has for subtitle *Queen Victoria's Reincarnation as Superman* (and is dedicated cheekily to the present incumbent of the English throne), and is in fact a surrealist satire, attacking the whole puritanical Western-Anglo-Saxon-Protestant ethic, with its aggressiveness and anti-sexuality. If all this comes to you as new it will make you laugh. If you were reading Legman, Reich and other sexual libertarians twenty years ago, it is not quite so funny, because it is all familiar.

The idea that one can give sexual interpretations to *Alice in Wonderland* does not come as a great surprise to the present writer, and so the joke falls a little flat. The idealistic superstructure of Western imperialism has long been stripped away, but imperialism still goes

on, only its hero is no longer Baden Powell but Enoch, and the stink from the gas chambers can easily be smelt. Superman is a modern version of the traditional hero who fights the forces of evil, while the ideals of the Victorian age were by no means all bad. So many of the heroes of today are pure brutes and savages, creatures from the Dark Ages like the Japanese berserks at Lydda airport, the parachutists in Algeria, Ulster and South America. A Victorian-type hero like Che Guevara did not last long in conflict with them.

So, although I detest the WASP ethic, I feel its day is already past. It is being attacked most fiercely by the prosperous children of the WASPS, ironically enough. But the real villains who need to be satirised today are not the Victorians, or the people of the 1930s and 1940s who enjoyed the Superman comics, but these cold-blooded butchers who fire rubber bullets into women's eyes, or plant bombs in crowded places. They deserve ridicule and contempt, instead they get a sort of admiration.

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BLACK SEPTEMBER

Continued from page 1
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It must be said that the Black September group is, like many groups nearer home, confused in its aim, uncertain and unwise in its allies, foredoomed to disappointment (even in achievement) and is employing means inconsistent with its ends. Whilst its nebulous aims have validity, such dedicated recklessness as the world witnessed at Munich is in some degree understandable but futile.

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The answer to this is violence, says the film grimly. All pacifist, internationalist and anti-military philosophy is irrelevant. Violence and nationalism; Argentinians must not imitate Europe but build up a culture of their own. So in the end this wonderful, vivid docu-

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The second obvious thing to emerge is the inefficiency (almost amounting to helplessness) and the duplicity, involving outright lying, of governments when faced by dedicated fanatics. Lying to fanatics is understandable, but the cruel lying and shifty evasions to build up the hopes of one's own subjects and allies is once more clearly revealed. Can anyone believe governments any more?

It must be said that the Black September group is, like many groups nearer home, confused in its aim, uncertain and unwise in its allies, foredoomed to disappointment (even in achievement) and is employing means inconsistent with its ends. Whilst its nebulous aims have validity, such dedicated recklessness as the world witnessed at Munich is in some degree understandable but futile.

* * *

Whether any good for the Palestine Arabs will come out of all this is doubtful. The Israelis have sent their reprisal bombers raiding into alleged guerilla bases and refugee-camps in Syria and Lebanon. The *Guardian* reports that three hundred people have been killed. A *Mirror* headline for the simple-minded last week read 'An Eye for an Eye'. 'Vengeance is mine, saith the Lord', but the Israelis are making sure in case he forgets.

JACK ROBINSON.

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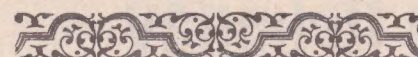
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Two articles from *FREEDOM*: *The relevance of Anarchism today and Anarchism and Nationalism*. Available from Freedom Bookshop for 30p a hundred including postage.



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Secretary:
 Peter Le Mare, 5 Hannaford Road,
 Rotton Park, Birmingham 16

**ANARCHIST
 FEDERATION
 of BRITAIN**

AFBIB—To all Groups.

AFBIB is produced at 1a Woodstock Road, Oxford. Send all news, reports, addresses, subs., etc., to Oxford, c/o Jeremy Brent.

The Contact Column in 'Freedom' is also available for urgent information. Groups should send latest addresses to Oxford. New inquirers should write direct to them or to the AFB information office in Birmingham.

AFB REGIONAL GROUPS

There are now anarchist groups in almost every part of the country. To find your nearest group write to:

N.E. England: Mick Renwick, 34 Durham Road, Gateshead, Co. Durham.
 Essex & E. Herts.: P. Newell, 'Aegean', Spring Lane, Eight Ash Green, Colchester. (QM, FL.)
 Surrey: G. Wright, 47 College Road, Epsom.
 Yorkshire: Trevor Bavage, Flat 3, 35 Richmond Road, Leeds, 6.
 Manchester: Mat Cunningham, 9 Briar Hill Avenue, Little Hulton, Worsley, Lancs.
 Scotland: Secretary, Mike Malet, 1 Lynnewood Place, Maryfield, Dundee.
 Wales: c/o P. L. Mare (address above).
 N. Ireland: c/o Freedom Press.
 The American Federation of Anarchists: P.O. Box 9885, Minneapolis, Minnesota 55440, USA.
 S. Ireland: 20 College Lane, Dublin, 2.
 University and Student Groups: c/o P. L. Mare.

REVIEWS

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mentary is really nationalist propaganda of a fairly traditional type. It is, precisely because it is so good, likely to stimulate more hate at a time when the world, which includes Argentina, needs cool heads and determination, and may indeed in some situations require violent resistance, but never and nowhere requires romantic militarism and jingoistic culture-fantasies. Not only are Argentinians European in their cultural heritage, whether Europeans accept them as equals or not, there were no ancient civilisations in the country before the Europeans arrived, as there were in Mexico, Central America and Peru.

The arguments made throughout the film that violence is the only answer in view of the complete savagery and single-minded lust for domination of the ruling class and their American protectors, are reasonable up to a point. In a country where there is no non-violent tradition, and in a world where non-violent methods, with the dubious exception of India, have not been resoundingly successful so far, it is understandable that people should choose to fight. Maybe in that part of the world there is not much choice.

ROMANCE

But towards the end songs are sung which are intended to glorify violence, and we see shots of revolutionary soldiers scampering about in the undergrowth, on manoeuvres, no blood. It looked a bit like a field day of the Junior Training Corps at my public school. We used to do this sort of thing on Wimbledon Common, though not to the accompaniment of 'Violenza! Violenza! Violenza y Amor!', which must be one of the more absurd of the

revolutionary songs. (But translate the first verse of *The Marseillaise* into English and it's practically rubbish and rather unpleasant rubbish at that, and *The Internationale* is not much better. Deprived of their tunes they do not amount to much, but 'Violenza!', etc., is not even a particularly outstanding tune.)

REALISM

The Guns is also making a point about oppression and the need to fight it, but its picture of violence is completely unromantic. Bullets are pumped into a man, from behind, till he is a lump of bloody meat. His killer, full of remorse, then throws himself on the ground and goes into hysterics.

The story is set in North-East Brazil, a barren land where time has virtually stopped for nearly a century. An 1895 Mauser is the latest thing in firearms, and these ancient weapons are the guns of the title. In the hands of a squad of soldiers they are sufficient to keep the people submissive, while a lorry load of farm produce, belonging to the local mayor, is driven away before their starving eyes. (The situation is similar to Ireland in the 1840s.)

The people are so hungry they are like hippies on a permanent 'trip'. When they find a white ox roaming the countryside they follow it about, thinking it is God and will bring them rain. When there is no rain they turn on their divinity and eat it, which one is left to feel represents a step forward, but the killing and eating of gods and totems is an ancient rite.

Anyway it's a grim, realistic film.

A.W.U.

Still Flying the Flag of Progress

Dear Friend,

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countryside has shifted (perhaps too far) in the former's favour, and I am therefore irritated by people who, talking through their pockets, refer to concreting and glass-boxing another patch of our diminishing woodlands as 'progress' when it is precisely the opposite. 'Progress' in this case is the continuance of rabbits, butterflies and beech trees, *not* estate agents.

LETTERS

Above all, my editorial was a refutation of the pernicious old doctrine that Progress is inevitable (here, I think, Arthur Uloth will agree with me). The doctrine of the inevitability of Progress either leads to an attitude of 'Do nothing, utopia is round the corner anyway'; or to a reactionary's reinterpretation of Dr. Pangloss: 'All is progressive in this best of all progressive worlds' (which is where the wolves in sheep's clothing doubtless came in).

Progress, real progress, is desirable;

but it has to be fought for, a task which is 5 per cent hope, 5 per cent inspiration, and 90 per cent hard slog. That, surely, is why, and how, FREEDOM and *The Freethinker* appear week in, week out.

Yours sincerely,

NIGEL SINNOTT,
Editor, *The Freethinker*.

If more proof were needed

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JACK ROBINSON.

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Worsley, Lancs.
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Lane, Dublin, 2.
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The Terror and the Tears

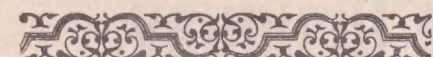
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deeds perpetrated by the other side. The killings of Samuel Devenney and John Gallagher by the RUC and the B Specials are not mentioned, nor Cusack and Beattie, nor the child Patrick Rooney killed indoors in his own home by the mad shooting of the army out of control. There are lots of photographs of Bloody Friday, but not one of Bloody Sunday.

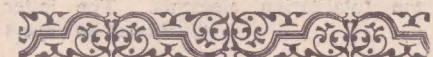
I am a dedicated pacifist but I have to admit the effect of this expensive book on me is to make me feel 'Almost thou persuadest me to join the IRA'.

It is the best piece of recruiting propaganda—or impropaganda—that the Unionists have produced against themselves.

H.



Two articles from FREEDOM: *The relevance of Anarchism today* and *Anarchism and Nationalism*. Available from Freedom Bookshop for 30p a hundred including postage.



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PRESS FUND

Contributions

August 31-September 6 inc.

In Shop: F.A.S. 20p; Anon. 24p; R.A. 12p; D.P. 10p; London, S.E.10: T.U. 25p; London, N.W.6: T.M. £1; London, N.1: S.B. £1; London, S.E.18: F.Y. 70p; Corby: T.P. £1; New York: L.M. £2.25; Illinois, USA: D.P.S. 22p; Ilford: A.G. 50p; New York, USA: Needham Gruppo £20; Leamington Spa: P.M. 50p; Wolverhampton: K.F. 50p; Corby: J.M. 30p; Wolverhampton: J.L. 40p; J.K.W. 10p; Hamburg: J.L. £1.85.

Total: £31.23
Sales (Voline): £2.00

TOTAL: £33.23

(1) INCOME FROM POSTAL SUBSCRIPTIONS AND SALES
(Target for 1972—£4,500)

Amount received
to September 6th £2,189.75

(2) PRESS FUND CONTRIBUTIONS
(Target for 1972—£1,500)

Amount received
Aug. 31-Sept. 6 £33.23
Previously acknowledged £932.36

TOTAL TO DATE £965.59

Remembering Paul Goodman

DURING THE second world war and in the immediate post-war years, Freedom Press used to distribute in Britain several anarchist and pacifist journals from the United States: there was *Why?*, later *Resistance*, there was *Retort*, printed and edited by Holley Cantine and Dachine Rainer, and there was Dwight MacDonald's *Politics*. In the chilly political climate and deadening apathy of the nineteen-fifties, these journals disappeared, but towards the end of that decade, new ones like *Liberation* and *Dissent* emerged, and some kind of dialogue with them and the people around them continued.

One distinctive anarchist voice in all these minority journals was that of Paul Goodman, whose death last month in New Hampshire will be mourned by the very many people whose ideas and whose whole approach to life he enriched. Goodman was born in Greenwich Village, New York in 1911. When he was a small child his father deserted the family and his mother moved with her three children to the Upper East Side, where his mother and sister worked long hours, and Paul always came home to an empty flat. (He told me that his mother was a *kibitzer* saleswoman, and I thought that was something she sold.) He attended a traditional Jewish junior school and the equivalent of a very selective grammar school. A brilliant student, he graduated to City College, New York where he came under the influence of a famous iconoclastic teacher, Morris R. Cohen, and first read and absorbed the works of Peter Kropotkin.

Leaving college at the height of the slump in 1931 he got a job reading scripts for a film company for \$10 a week, gatecrashing lectures at Columbia University in the daytime. Richard McKeon, the professor of philosophy, encouraged this unofficial student, and when he moved to the University of Chicago, got Goodman a teaching job there while he was working for a PhD. But in 1940, he was dismissed because of his homosexual activities. The same thing happened to him when he was teaching at Manumit progressive school and at Black Mountain College. He remarked that 'I have been fired three times because of my queer behaviour or my claim to the right of it. . . . These were highly liberal and progressive institutions. Frankly my experience of

radical community is that it does not tolerate my freedom.' After he became famous however, it was a different story: 'I have taught at half a dozen State Universities. I am continually invited, often as chief speaker, to conferences of junior high school superintendents, boards of regents, guidance counsellors, task forces on delinquency, etc., etc. . . . Maybe such company is so square that it does not believe, or dare to notice, my behaviour; or more likely, such professionally square people are more worldly and couldn't care less what you do. . . .')

EARLY WRITINGS

Goodman's early writings—stories, poems, literary criticism and film reviewing—gave no clue to the powerful political and social criticism that was to follow, and it was the war and war resistance which brought these to the fore in his activities: 'I was having a disagreement with the Selective Service, and was set to go to jail, though this was entirely against both my prudent principles and my wishes. My philosophical and political position was Dodging.' There is no doubt that his involvement at this time with anarchist circles in New York contributed enormously to Goodman's personal growth. Ned Rorem says that the strongest of his early influences was Jean Cocteau (a very different kettle of fish from Kropotkin) but the war marked a transition from the brilliant *littérateur* to the social thinker whose seriousness and scholarship were masked by a quiet, casual, throw-away manner. This wasn't Goodman's view of himself—he saw himself as a man of letters. 'It is false that I write about many subjects. I have only one, the human beings I know in their man-made scene.'

David Wieck, who was an editor of *Why?* and *Resistance*, writing recently in *Anarchy* (new series No. 8) remarked that 'In the youthful New York anarchist milieu of the middle and late 1940s and early 1950s, certain ideas came to be generally accepted, some of them after prolonged and even acrimonious discussions' and he characterised these ideas as:

'political and economic decentralism; critique of institutional bureaucracies; critique of leadership-concepts (nowadays one would say: anti-elitism); critique of the concept of an organ-

ised "movement" and stress on temporary functional groupings (nowadays: "ad hoc", "conspiracies"); liberation and equality of women and of children; communistic economic ideas (on the whole: but questioning); personalist individualism; "the movement" (anarchist) as a kind of community; direct action, inventively non-violent if possible; draft resistance and anti-militarism; opposition to the Cold War and Korean War (and to the Second World War previously) as, on both sides, struggles for imperial power; a critical attitude toward romantic ideas of revolution; anarchism regarded as a general orientation, philosophy of life and action, first of all of an individual's life, rather than as a set ideology; critique of Marxist (and anarcho-sydicalist) ideas of "the working class"; and of course anti-Statism, critique of bourgeois values and way of life, anti-Stalinism and anti-Leninism, emphasis on black emancipation, etc. Nowhere outside the anarchist movement could one find anything resembling this constellation of ideas. . . .'

David noted the 'astonishing degree' to which this constellation resembles contemporary preoccupations. Certainly it explains the contemporary relevance of the collection of articles from *Retort*, *Resistance* and *Politics* that formed Goodman's 'May Pamphlet' included in his book *Art and Social Nature* published in 1946 and reprinted in the nineteen-sixties for a new generation in his pamphlet *Drawing the Line*.

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it impossible to earn in the nineteen-fifties as he remarked 'income'. Then, in self-criticism at the end of the period, he got his *Absurd* published after Subtitled 'problems of an organised system', the book (ridiculed by a when Gollancz issued it) vindicated Goodman to American pundit. In a situation with absolute hypocrisy neither his past behaviour nor his present. (All he did was to picket his blue suit.) Published for years had ignored him for books. One was to picket his during the General Strike other (on the principle of making hay while the sun was to churn out books relating to the problems the anarchist could find no audience for. *The Communist Manifesto* (1962) preceded and the revolt of the later called it 'a little theory' and declared it regarded as a footnote of Kropotkin's essay *Essays and Practical* exactly what its title its author remarks years ago, Ruskin said them their plain did that my style is ch experience is that practical proposal on your face, people for the reminder of *Compulsory Miseducation* the first book to advance as an alternative to ineffectual school *Personnel* (1965) is on decentralisation. *Province: The Middle America* (1967) was given on the Canadian last of his books *New Reformation* (1968) a very perceptive, review by Kingsley (new series No. 4).

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I am My Brother's Keeper

'FREEDOM'S' FRONT PAGE article 'My Brother's Keeper', issue dated September 2, 1972, recalls this day, September 16, twenty-two years ago, when FREEDOM published D.R.'s gem of a contribution, viz. 'Xenophobia: The hatred of foreigners. One of the subtle ways in which Authority maintains the support of the people is by working up enmity towards other peoples; and

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student, he graduated to City College, New York where he came under the influence of a famous iconoclastic teacher, Morris R. Cohen, and first read and absorbed the works of Peter Kropotkin.

Leaving college at the height of the slump in 1931 he got a job reading scripts for a film company for \$10 a week, gatecrashing lectures at Columbia University in the daytime. Richard McKeon, the professor of philosophy, encouraged this unofficial student, and when he moved to the University of Chicago, got Goodman a teaching job there while he was working for a PhD. But in 1940, he was dismissed because of his homosexual activities. The same thing happened to him when he was teaching at Manumit progressive school and at Black Mountain College. (He remarked that 'I have been fired three times because of my queer behaviour or my claim to the right of it. . . . These were highly liberal and progressive institutions. Frankly my experience of

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From politicians we rarely hear the truth, even rarer still it is to have a politician express a truth which embraces wisdom, humanity, and sanity—so let it not go unrecorded, that on November 9, 1967, opening the immigration debate in the House of Commons, Quintin Hogg, MP, said, 'We are, and have been from the earliest times, a mongrel race, and in the past this country has owed a great deal to the various waves of immigration to which we have been subject from time to time'.

Nowadays, racialism, along with its harlot bedmates, patriotism and nationalism, harnessed to violence, constitute the deadliest dangers ever known to the human family, for all these factors add fuel to the flames of inter-governmental rivalries. If the nuclear rearmament marathon ceased overnight, if suddenly the population explosion became averted, if pollution of the atmosphere ceased forthwith, if there was no longer any erosion of the soil or any prolongation of the many misuses of nature's powers, unless human beings grow up, in terms of personal responsibility for one another, then the outlook for a free society remains dark.

The colossal damage done to human relationships by the hate-promoting effects of racialism, patriotism and nationalism, not overlooking violence, has caused more loss of valuable human life—for every human life is of value—

more cultural losses, ever increasing physical, mental and moral suffering to millions of innocent, life-loving, life-worthy humans than any pen can adequately describe. Losses which exceed by several million fold or more the benefits flowing from all the multitudinous innovations, discoveries, inventions, etc., since time's beginning. Any prolongation of racialism, patriotism, and nationalism plus violence will certainly imperil the human experiment. Nature will be ready to say 'good riddance' to humankind, for a nuclear holocaust, the inevitable end result of people indulging in these insane religions, racialism, patriotism, nationalism, allied to our global disease, violence, must end up with the human race committing suicide.

Two alternatives only face us now, and time runs out.

The choice is—either homo sapiens (homo the sap?) conclude their planetary existence via chemical, biological, and bacteriological extermination, and human beings everywhere perishing, atomised dust in annihilation's desert wastes, the microbes taking over, or . . . that folk the globe over throw overboard the deadly danger poisons of racialism, patriotism, nationalism, violence.

Before being a non-black or non-coloured person, before I am a European, or a Briton, or Englishman, I am first, foremost and last, a human being. All men are my brothers. All women are my sisters. I am involved in mankind.

To implement my involvement, I realise the sole alternative to a third (and final) world war is to do all I possibly can to uproot the causes of racialism and its associated plagues. To strive for a truly free society where co-operation will be the norm. A non-violent, justice based, cosmopolitan society where freedom, the right to live, the right to love, will be accepted as everybody's birthright. This means, of course a society devoid of any authoritarianism anywhere.

MARK WILLIAM KRAMRISCH.

Bikes Rule! OK

THE FIGHT BACK against the car continues with another bike-in in London and simultaneous events in the provinces, Saturday, September 16. The bike-ins (part of a total campaign against car-domination) are geared toward an integrated and user-orientated public transport system and in October the railways campaign will be launched—to be followed immediately by the roads campaign.

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Anyway support is the great thing—turn out Saturday in your thousands—meet at Euston Station at 2.00 and we take over London. **CYCLISTS OF THE WORLD UNITE—YOU HAVE NOTHING TO LOSE BUT YOUR SHINS!**

We have planned a bike-in where the Save Pilgrimage is going to be active or—who knows what. In dark and despair campaign against the car, able, non-violent (if anybody on a bike succeed).

If you are intending South London ring 3259) and you can if you come in from cycle in from where meet at Euston. A info about tomorrow (St. Albans (56) 5223 future action from House, 26 Grosvenor

Finally and most your presence on money in our piggy campaign. Send you and bring yourselves balloons, horns, sq poetry to Euston. children—keep rock

P.S.—St. Albans join our local bike-in meet at St. Albans 10.00.

Paul Goodman

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Continued on page 4

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We have planned a detour to Piccadilly where the Save Piccadilly people are going to be active on Saturday afternoon—who knows what may happen there. In dark and despairing days this campaign against the car is positive, enjoyable, non-violent (how can you duff anybody on a bike?) and it WILL succeed.

If you are intending to come from South London ring Mike Scott (01-370 3259) and you can cycle in en masse; if you come in from North London just cycle in from wherever you are and meet at Euston. Any further fax and info about tomorrow from Chris Parrish (St. Albans (56) 52381)—any info about future action from Bikes Rule, Puritan House, 26 Grosvenor Road, St. Albans.

Finally and most importantly we need your presence on the roads and your money in our piggy to help finance the campaign. Send your subs to Bikes Rule and bring yourselves and your bike-bells, balloons, horns, squeakers, music and poetry to Euston. See ya Saturday children—keep rockin'!

JEFF CLOVES.

P.S.—St. Albans and environs readers join our local bike-in Saturday morning, meet at St. Albans City BR station at 10.00.

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Collected Essays 1915-1919

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(ed. & abridged)

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Please send foolscap (9" x 4") S.A.E. if you would like to receive booklists.

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Unmarked Graves of Anarchism

Roughly translated from an article by Kou Mukai in 'Gendai No Me'.

THE TAIWANESE Anarchist Movement was one of many revolutionary movements never heard of outside their own locality. Japanese scholars have passed over the Shi Lai An insurrection as an uprising of wild savages.* Even at the time these events were taking place, Japanese anarchists were totally unaware that an attempt, unsophisticated as it was, was being made in a Japanese colony to put their ideas into practice.

When the first Europeans visited Taiwan in the 16th century, the population, completely 'uncivilised', was only about 100,000. In 1622 Taiwan first came under foreign domination when the Dutch occupied much of the island; rather than attempt to domesticate the native population they encouraged immigration from China. In 1652 16,000 Taiwanese attacked the main Dutch settlement, killing 1,100 Europeans. In 1661 Cheng Cheng-kung, a Ming dynasty general fleeing the Manchus with 30,000 people, drove out the Dutch—at first he had good relations with the native population, but as the Chinese population increased friction arose and the natives were pushed back. In 1683 Taiwan surrendered to the Manchus; during the 200 years it was under their control the population rose rapidly, reaching 1,300,000 in 1800 and 2,500,000 in 1890. During the Chinese occupation there were more than 30 large revolts.

In 1871, 54 shipwrecked Okinawans were killed. Japan was looking for an excuse to get Chinese recognition of its control of Okinawa and occupied part of Taiwan in 1874; the Chinese Government gave the Japanese Government money for the families of those killed (they did not get it) and the Japanese Army left Taiwan.

In 1895 Japan got Taiwan as part of the settlement of the war with China.

*The Japanese Government made every attempt to cover up the fact that anything had happened and even now it is impossible to learn exactly what happened.

When the Taiwanese heard of the peace treaty they immediately revolted and formed the Taiwan Democratic Nation. Japanese troops, led by Prince Kitashirakawa, landed on May 31. They were attacked several times on the way to Taipei, but the city itself was taken without a fight on June 7. Tainan, in the southern part of the island, was captured on October 22 and the last of the easily accessible areas was taken in December, but the guerillas were able to hold out in the mountains until 1902. During the following year a number of riots and revolts broke out, the largest being the Shi Lai An Insurrection.

In 1896 Prince Kitashirakawa declared several new laws; many industries became government monopolies, land was confiscated, taxes raised, all civil rights lost, all political organisations and meetings banned, and Taiwanese and Chinese discriminated against in education and employment, among other things.

One day, while the guerillas were still active, Kitashirakawa and his army stopped to rest beside a small river. The Prince, who was suffering from malaria, went to the water's edge to drink, ignoring a man on the other side. The man quickly swam over and stabbed the Prince—some soldiers who rushed into the water were also killed and the assassin escaped. In the West such an event is bad enough for those concerned; in Asia, where a member of the royal family is a relative of God, it is far worse: the Government suppressed the facts and reported that he died in battle.

Yo Shin Ho came from an extremely poor family and had absolutely no education at all, but learned to read by working in a bookshop. Unable to go to school in Taiwan, he went to Japan in the hope of being able to get an education, but ended up working in a barber shop in the Chinese section of Yokohama.

In 1910 Yo became curious about some Japanese who had moved in near his shop and began to talk to one of them. Eventually he was invited to a meeting, where he was amazed to discover that they were the 'traitors' the police were searching for; after Kotoku

and the other prominent anarchists were arrested they had gone into hiding.

Yo began studying anarchist theories. He was ostracised by the other workers at his shop, who were afraid of attracting the attention of the police, and eventually he lost his job. He went to Kobe for a short period, but suddenly disappeared. Several years later his Japanese comrades heard a rumour that he had led a large riot in southern Taiwan.

After leaving Japan, Yo went to Tainan, where he found La Shin, a childhood friend who had become a Buddhist priest at the Shi Lai An temple. Together they began to organise a resistance movement, using religion and the temple as a cover. At first they organised peasants' co-operatives; the biggest project was an illegal peasant-controlled rice-polishing mill.

As the peasants became aware of the advantages of mutual aid, Yo told them of his idea of an agricultural utopia—a peasants' country controlled by peasants and for peasants only. Yo and La Shin began collecting money, supposedly to rebuild the temple, but actually to buy guns.

The Government became aware that something was going on and announced that unless it stopped the temple would be closed down. The police raided the temple and arrested 10 people. About forty or fifty people spontaneously attacked the police station, killing the policemen and freeing the prisoners, escaping with them to the mountains.

About 3,000 young people joined the others in the mountains, most armed with only farm tools and bamboo spears. Yo was declared Minister of War of Ji Hi Koku (Ideal Nation) and they adopted a triangular red and black flag. La Shin made magic badges for everyone to wear, which were supposed to protect them from danger.

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After two months of fighting, two army corps suppressed the revolt. 2,000 people were captured, an unknown number killed. 866 were sentenced to death, but 700 were reprieved in honour

of some event in the past. Before their execution they paraded around the island everywhere the police were in sight, refusing to show any imperialist victory.

Taiwanese students in Japan formed the Taiwan Association in 1921. It was only to promote it was welcomed as it came into conflict with the Japanese. From 1923-27 it organised 104 of which were police; the lecture on their character and political agitation. Anarchists, led by Lenin, initiated it in.

Cho Li Ken, a student who was first attracted to anarchism by an interest in the theatre, he became interested in anarchism and organised a theatre group around Taiwan. He went to Japan to study an anarcho-syndicalist and was known to the police in Japan long before he became an anarchist named.

Eight years later he was in Shanghai, where he met the street. After returning to Japan Cho had to leave the theatre group as a native Taiwanese and the colonial government was fearful of this possibility. Absolutely impossible for native Taiwanese to do it was impossible to do in Taiwan, Cho decided where a group of people was active in the Japanese invasion. He told he left alone at night during a typhoon.

Cho was working in a warehouse and had formed an anarchist group. He organised armed people and covered that the Japanese lectured an immense two warehouses and sell it to help finance the group. He went to a meeting and the group discussed the warehouses—Yo only talk and went up during the night. He told of a huge Nothing is known about this group.

PAUL GOODMAN

Continued from page 3

for political change, whereas autonomy is not. Autonomous people protect themselves stubbornly but by less strenuous means, including plenty of passive resistance. They do their thing anyway. The pathos of oppressed people, however, is that, if they break free, they don't know what to do. Not having been autonomous, they don't know what it's like, and before they learn, they have new managers who are not in a hurry to abdicate. . . .

As a private man, forced by circumstances and his sense of citizenship into a public role, Goodman acquitted himself magnificently. Invited to address the National Security Industrial Association in 1967, he delivered an onslaught

from the point of view of many of its members, a back number, a meliorist, a tinkerer with the system. He for his part, much as he loved the young, was strongly critical of the direction taken by the new left in the United States, regarding the worship of Guevara, Ho Chi Min or Mao on the one hand, and sensitivity training or the psychedelic experience on the other, as no substitute for efforts to apply their skills to changing society.

A TRAGIC LOSS

A few weeks after that conference he suffered a loss which left wounds that never healed. His son was killed in a climbing accident at the age of 20. Matthew Ready Goodman, who had

This week in Ireland

THERE IS MUCH displeasure in Government circles about the way the British media have reported the meeting between Messrs. Lynch and Heath in Munich. They give the impression Heath sent for Lynch to tell him off. Actually it was Mr. Lynch who

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URUGUAY

Continued from page 1

says that 'letters, donations and publicity have been of great significance for our community, to know that we are supported by national and international solidarity, to enable us to continue the communitarian experiment which could easily be lost not because of lack of ideology but because of the economic suffocation to which we are being submitted. . . . The solidarity of the comrades has permitted once more the struggle for the cause of the revolution, for a society free, just, and without class'.

Donations can be made through a bank to COOPERATIVA COMUNIDAD DEL SUR, CASILLA DE CORREO 528, MONTEVIDEO, URUGUAY. (Small donations could be channelled through Freedom Press.)

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A TRAGIC LOSS

A few weeks after that conference he suffered a loss which left wounds that never healed. His son was killed in a climbing accident at the age of 20. Matthew Ready Goodman, who had stayed with us in London a few years earlier, was a quiet student of anthropology, forced by circumstances like his father into political activism and draft-resistance. His father wrote

Ten millennia and more men have slain one another for causes, before I learned how it is to lose my son.

Do not speak to me of violence and do not praise to me guerrilla fighters in Bolivia.

One of the remarkable things about Paul Goodman was the way in which the themes he discussed, and the solutions he proposed, disregarded at the time, eventually became public issues in which there was widespread support for the ideas he dropped into circulation. When decades ago he wrote of the need to ban cars from city centres, it was regarded as characteristically utopian, but it is certainly coming. When he wrote *Growing Up Absurd*, this country's leading educational journal headlined its review 'Transatlantic Tosh'. Today the editors of the *Times Education Supplement* would take seriously every proposition of that book. His ideas on education are, without acknowledgement, gaining wider and wider support. He was even a precursor of Gay Liberation.

The Jewish community of New York has given America many of its most creative thinkers and writers, but none whose ultimate influence will be more valuable than that of Paul Goodman. Years ago the painter Marc Chagall met him and remarked to Mitzi Cunliffe, 'What a marvellous man. He makes me think of a shepherd.'

COLIN WARD.

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This week in Ireland

THERE IS MUCH displeasure in Government circles about the way the British media have reported the meeting between Messrs. Lynch and Heath in Munich. They give the impression Heath sent for Lynch to tell him off. Actually it was Mr. Lynch who requested the meeting. As Dr. Hillery, the Minister for Foreign Affairs, said, 'The leader of one sovereign state does not rebuke the leader of another.' Probably Mr. Heath did mention specific IRA names with the suggestion Mr. Lynch should deal with them, but he was not on firm ground here because most of the leaders of the Provos mentioned were in London being talked with by Mr. Heath's Government officially and there is no indication that any action has been taken against them in Belfast since. How can Heath expect our small police force and army to do what his 20,000 soldiers plus enormous RUC force and specials cannot—or will not—do? Mr. Lynch wanted a few things clarified before the Whitelaw conference on the 25th. It is indubitably an embarrassment to the British Government that the case against torture is coming up at the International Court at Strasburg, and Mr. Lynch could not disclose if they did discuss this as it is sub-judice. We gather that Mr. Lynch also definitely ruled out introducing internment though he will go along if Special Courts are introduced in the six counties, an action which the SDLP would fight tooth and nail against, as would the Nationalist Party.

The other great excitement of the week has been the Maria McGuire revelations in the *Observer*. Maria was an intellectual without one scrap of commonsense or wisdom, and in her own words she was 'always bored'. She returned from Spain after a broken engagement. Now Maria gave up practising her religion at 13 she says, BUT like so many Irish she retained a terror of sex which she saw lurking to catch her in every corner.

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of some event in the Imperial Family. Before their execution the leaders were paraded around the island in chains, but everywhere the people stayed out of sight, refusing to watch this display of imperialist victory.

Taiwanese students returning from Japan formed the Taiwan Cultural Association in 1921. Its original purpose was only to promote traditional culture; it was welcomed by the people, but came into conflict with Japanese policy. From 1923-27 it organised 789 lectures, 104 of which were prohibited by the police; the lectures gradually changed their character and became forums for political agitation. By 1927 the anarchists, led by Len On Kyo, had the initiative in it.

Cho Li Ken, a Chinese Taiwanese, was first attracted to the Cultural Association by an interest in culture, but later he became interested in anarchism. He organised a theatre group and travelled around Taiwan with it. In 1932 Cho went to Japan and joined a Tokyo anarcho-syndicalist group, but he was known to the police and could not stay in Japan long. Before leaving he met an anarchist named Taiji Yamaga.

Eight years later Yamaga was in Shanghai, where he ran into Cho on the street. After returning to Taiwan from Japan Cho had tried to reorganise the theatre group as a cover to unite Chinese and native Taiwanese revolutionaries; the colonial government was particularly fearful of this possibility and made it absolutely impossible to contact the native Taiwanese in any way. Feeling it was impossible to do anything effective in Taiwan, Cho decided to go to China, where a group of Taiwanese anarchists was active in the resistance against the Japanese invasion. To avoid being captured he left alone in a small boat at night during a typhoon.

Cho was working on the docks and had formed an underground union to organise armed resistance. He discovered that the Japanese Army had collected an immense quantity of opium in two warehouses and was planning to sell it to help finance the war. Yamaga went to a meeting where the Taiwanese group discussed the possibility of burning the warehouses—Yamaga assumed it was only talk and went home, but was woken up during the night by his landlord to be told of a huge fire near the docks. Nothing is known of what became of this group.

K.M.

This week in Ireland

THERE IS MUCH displeasure in Government circles about the way the British media have reported the meeting between Messrs. Lynch and Heath in Munich. They give the impression Heath sent for Lynch to tell him off. Actually it was Mr. Lynch who

Perhaps her Spanish fiance actually asked her to a *tete-à-tete* supper and ventured a chaste kiss, so she fled. She was exactly the fodder the Provos needed, an ex-university girl skilled in languages. She saw herself as a female Scarlet Pimpernel, or a reincarnation of the

Contact

Contact Column is for making contact! Use is free, but donations towards typesetting costs are welcome

Help Fold and Despatch 'FREEDOM'
Thursdays from 2 p.m., followed by discussion at 7.30 p.m.

Workers' Control. Brighton Group need speakers for a meeting. Expenses paid. Contact: Flat 3, 26 Clifton Road, Brighton.

WEA Central London Evening Classes. Beginning week September 25. There are ten subjects and most of the classes will be at 32 Tavistock Square, W.C.1. Write for details to Billsons, 33 Compton Road, N.1.

Comrades seek flat within 1 hour public transport journey Enfield, Middx. Box 001, Freedom Press.

Welsh anarchist, male, 22, needs room in London flat. Any area considered. Neil Jones, c/o Freedom Press.

Italian comrade requires to borrow a bike for the second week in September. Or will buy second-hand motor-scooter for about £20.00. Contact Claudio Paterna, c/o Freedom Press.

Catonsville R.R. No. 38 out. On Wales, Liberation or Nationalism, Diggers, etc. 8p monthly, 12 issues £1.25, from 28 Brundretts Road, Manchester, 21.

British Society for Social Responsibility in Science. Community Science Conference. Contact H. Saddler, 70 Great Russell Street, W.C.1. 01-242 8535.

ORA Newsletter. Articles on Festival of Light, Tenants' Organisation, Media, Germany, France, etc. 15p + postage from 68 Chingford Road, London, E.17.

'Peace News' for theory and practice of non-violent revolution. £4.95 p.a. (students less 10%). Trial sub. 7 weeks for 50p with free M. Duane 'Biological Basis of Anarchism'. 5 Caledonian Road, N.1.

Inside Story No. 5 now out. On Squatting in Islington and Paris, Building Strike, Political Trials. Subs.: 6 for £1.50, 1 copy 25p. From 3 Belmont Road, London, S.W.4.

Gartree Prison, Leicestershire. Comrades interested in organizing picket in sympathy with prisoners contact Terry Phillips, 7 Cresswell Walk, Corby, Northants. Phone: Corby 66781.

Michael Tobin Defence Committee, c/o 265 Dale Street, Chatham, Kent.

Libertarian Aid Committee for the Hyde

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where a group of Taiwanese anarchists
was active in the resistance against the
Japanese invasion. To avoid being cap-
tured he left alone in a small boat at
night during a typhoon.

Cho was working on the docks and
had formed an underground union to
organise armed resistance. He dis-
covered that the Japanese Army had col-
lected an immense quantity of opium in
two warehouses and was planning to
sell it to help finance the war. Yamaga
went to a meeting where the Taiwanese
group discussed the possibility of burning
the warehouses—Yamaga assumed it was
only talk and went home, but was woken
up during the night by his landlord to
be told of a huge fire near the docks.
Nothing is known of what became of
this group.

K.M.

This week in Ireland

THERE IS MUCH displeasure in
Government circles about the way
the British media have reported the
meeting between Messrs. Lynch and
Heath in Munich. They give the im-
pression Heath sent for Lynch to tell
him off. Actually it was Mr. Lynch who
requested the meeting. As Dr. Hillery,
the Minister for Foreign Affairs, said,
'The leader of one sovereign state does
not rebuke the leader of another.' Prob-
ably Mr. Heath did mention specific IRA
names with the suggestion Mr. Lynch
should deal with them, but he was not
on firm ground here because most of the
leaders of the Provos mentioned were
in London being talked with by Mr.
Heath's Government officially and there
is no indication that any action has been
taken against them in Belfast since.
How can Heath expect our small police
force and army to do what his 20,000
soldiers plus enormous RUC force and
specials cannot—or will not—do? Mr.
Lynch wanted a few things clarified be-
fore the Whitelaw conference on the
25th. It is indubitably an embarrass-
ment to the British Government that the
case against torture is coming up at the
International Court at Strasburg, and
Mr. Lynch could not disclose if they
did discuss this as it is sub-judice. We
gather that Mr. Lynch also definitely
ruled out introducing internment though
he will go along if Special Courts are
introduced in the six counties, an action
which the SDLP would fight tooth and
nail against, as would the Nationalist
Party.

The other great excitement of the week
has been the Maria McGuire revelations
in the *Observer*. Maria was an intellectual
without one scrap of commonsense or
wisdom, and in her own words she
was 'always bored'. She returned from
Spain after a broken engagement. Now
Maria gave up practising her religion
at 13 she says, BUT like so many Irish
she retained a terror of sex which she
saw lurking to catch her in every corner.

Perhaps her Spanish fiance actually
asked her to a *tete-à-tete* supper and ven-
tured a chaste kiss, so she fled. She was
exactly the fodder the Provos needed, an
ex-university girl skilled in languages.
She saw herself as a female Scarlet
Pimpernel, or a reincarnation of the
Countess Markiewicz, and dreamed
Walter Mitty-type dreams. She went to
the Continent with David O'Connell to
try to get arms for the Provos, a trip
that was abortive. Then that awful
sexual imagination took over again and
she began to think she had been com-
promised in some way. Also perhaps
this very late developer began at last to
grow up and see the horror of Arthur
Stephenson's (alias Sean MacStiofan)
monomania for killing all and sundry
regardless. His remark to the effect
'What do a few Protestant deaths matter?'
may have made her pause in her tracks.
Then again that ingrained boredom
once more took over when she was no
longer the centre of publicity and was
expected to do dull jobs, added to which
there was the temptation of all that lovely
money the papers were ready to pay for
her defection and story. It is all sad
and sordid. That there IS great division
in the ranks of the Provos is common
knowledge. Arthur Stephenson, a non-
entity of a cockney, also played Walter
Mitty by becoming a Provo, and though
at all times seeing he himself and his
family are never in physical danger he
advocates the utmost violence (without
any ideology) from the rank and file.
He is virtually dictator and others are
rebellng.

I am not commenting on the various
suggestions prepared for Whitelaw's con-
ference on September 25. No doubt you
are able to read them in your press,
but all the same it you read carefully
you will see the Unionists under
Faulkner have prepared 'the mixture as
before' covered only with a more palat-
able sauce. Bring back armed specials
and security in the hands of the Unionists

bike for the second week in Sep-
tember. Or will buy second-hand
motor-scooter for about £20.00.
Contact Claudio Paterna, c/o Free-
dom Press.

Catonsville R.R. No. 38 out. On Wales,
Liberation or Nationalism, Diggers,
etc. 8p monthly, 12 issues £1.25,
from 28 Brundretts Road, Man-
chester, 21.

British Society for Social Responsibility
in Science. Community Science
Conference. Contact H. Saddler,
70 Great Russell Street, W.C.1.
01-242 8535.

ORA Newsletter. Articles on Festival
of Light, Tenants' Organisation,
Media, Germany, France, etc. 15p
+ postage from 68 Chingford Road,
London, E.17.

'Peace News' for theory and practice of
non-violent revolution. £4.95 p.a.
(students less 10%). Trial sub. 7
weeks for 50p with free M. Duane
'Biological Basis of Anarchism'.
5 Caledonian Road, N.1.

Inside Story No. 5 now out. On Squatting
in Islington and Paris, Building
Strike, Political Trials. Subs.: 6 for
£1.50, 1 copy 25p. From 3 Belmont
Road, London, S.W.4.

Gartree Prison, Leicestershire. Comrades
interested in organizing picket in
sympathy with prisoners contact
Terry Phillips, 7 Cresswell Walk,
Corby, Northants. Phone: Corby
66781.

Michael Tobin Defence Committee, c/o
265 Dale Street, Chatham, Kent.

Libertarian Aid Committee for the Hyde
Park '3'. Visiting: Phone 677 1526
(Mrs. Carty). Letters-gifts (must have
Prison No.): 110305 M. Callinan,
110281 L. Marcantonio, 110280 Stan
Quinn. Donations: Mrs. Callinan,
59 Brondesbury Villas, London,
N.W.6.

Stoke Newington 8 Trial. Send all aid
to '8' Fund, Compendium Bookshop,
240 Camden High Street. Meals,
fruit, papers, books (new ones only),
cigarettes and money needed.

and no PR.

A correspondent of yours truthfully
accused me of merely reporting atrocities.
What else is there to report in Ireland?
I am sure you don't want to hear about
all the anti-vivisection speeches I make,
or the talks I give on our wireless about
natural history or even the fete in aid
of building a new church which I am
forced to attend to report upon. Last
night was rioting and killing all night.
The UDA turned on the troops and had
a battle with them, trying to destroy the
army observation post in Louisa Street.
The UDA have openly declared war on
the troops and are wearing masks again.
Also last night the home of Councillor
O'Kane was attacked. He is an ex-
internee and owns the pub, 'The Starry
Plough' (in which I have drunk). He
was out at his job, but a visitor, Mrs.
Brigid Breen, was killed and another
visitor had to go to hospital. His wife
and children escaped with cuts. There
were more murdered corpses discovered.
H.